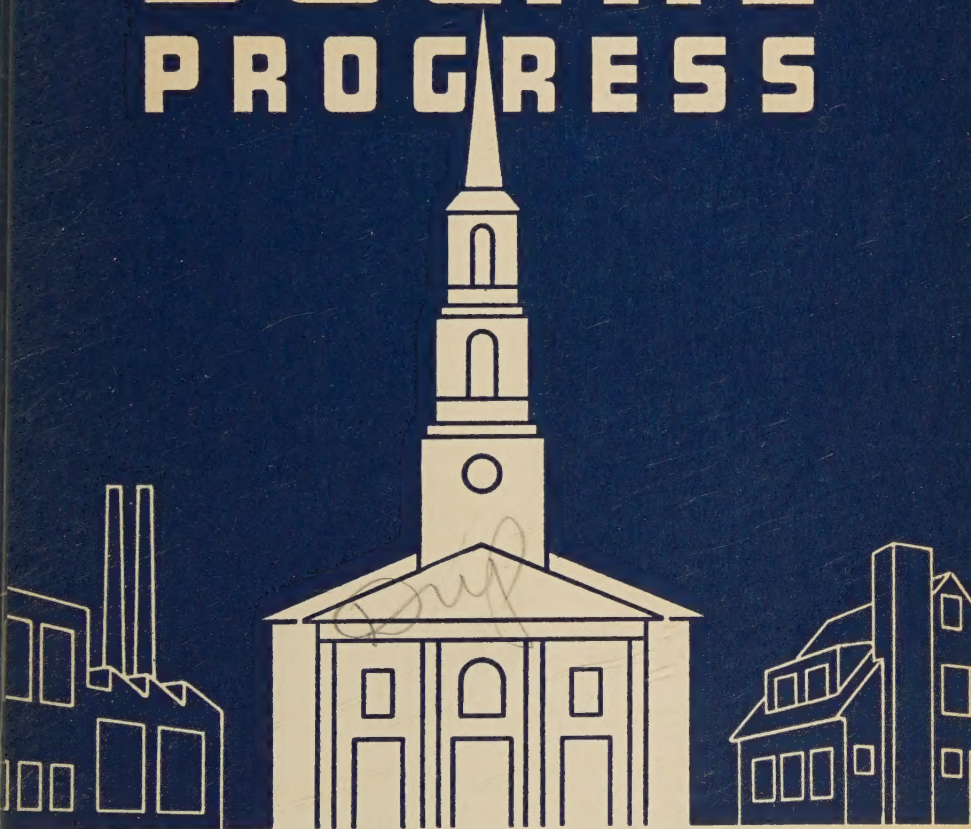


# SOCIAL PROGRESS



## A Symposium on Conscience

John A. Mackay

Clarence E. Macartney

John F. Dulles

Henry S. Coffin

Education and Liquor

JUNE 1940

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## Social Progress

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# SOCIAL PROGRESS

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## *God and Conscience*

*By John A. Mackay \**

WE HAD DREAMED until quite recently that religious liberty, the lordship of God over the conscience, and the right of private judgment, all of which are intimately linked together, would never be challenged again. We have been dramatically and tragically awakened from our illusion. In many parts of the world spiritual freedom is dead and its death has been accompanied by the most sinister consequences for millions of people. It is incumbent upon us as Christians and Presbyterians, if we are to play an intelligent part in meeting the new issues that confront Christianity today, to have a clear understanding of what is involved in the lordship of God over the conscience. What is here offered is a brief historical perspective for the consideration of this question.

The demand for liberty of conscience had a dual origin: it was partly a child of the Renaissance, but chiefly of the Reformation. Protestant groups, convinced that they possessed absolute saving truth demanded the right to hold and proclaim that truth without interference. Secular groups, influenced by the humanism of the Renaissance, denied that there was any absolute truth whatever. They demanded, therefore, toleration for all opinions. The two demands converged towards the same end. But with the exception of More's *Utopia*, the Renaissance made no direct and positive contribution to the idea of toleration. What it did was to sow the seeds of skepticism regarding authority and so create a demand for tolerance.

For us Presbyterians the classical statement of the rights of conscience occurs in the Westminster Confession of Faith, drafted in London nearly three hundred years ago. Here is the famous passage:

\* Dr. Mackay is president of Princeton Theological Seminary, Princeton, New Jersey.



"God alone is Lord of the conscience and hath left it free from the doctrines and commandments of man which are in any way contrary to His Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also."

This confessional statement implies that God has spoken in Holy Scripture not to any particular group of people, but to mankind as such. His truth is real, perspicuous, and accessible to man, who is bound as God's creature to respond directly to divine truth. No man or group of men, therefore, has a right to impose upon other men beliefs or practices which violate their understanding of the revealed will of God in Holy Scripture.

This statement was opposed to two historic trends. It was opposed to the pretensions of autonomous man, the man of the Renaissance, to doubt everything if he so desired, or, on the other hand, to think as he pleased. Because truth exists skepticism is out of place, as is also intellectual indolence and moral cowardice. Equally out of place is the tendency to evolve truth out of one's inner consciousness without any reference to objective standards.

The statement was also opposed to Romanism and Erastianism. That is to say, it denies the right of an infallible church or of a state claiming divine authority, to dictate to men what they should believe or not believe, what they should do or not do, in matters where conscience enlightened by Revealed Truth must be their guide. The Romanist position, following the formulation of Saint Thomas was, that heretics, having incurred moral guilt, were worthy not only of excommunication by the church, but also of judicial death. Lutherans and Anglicans had inclined to Erastianism. They were willing to vest in the "godly prince" the right to interfere in the affairs of the church. Presbyterianism repudiated both positions.

An advance was made by American Presbyterianism in formulating still more clearly the implications of the Protestant principle of the right of private judgment. The American Church adopted the Confession of Faith and added a new section, "The Form of Government." It is believed that the Scottish president of Princeton University, John Witherspoon, one of the most illustrious fathers of American Presbyterianism, was mainly responsible for this priceless statement. Chapter one, section one, of this document reads as follows:

They are unanimously of the opinion: "That 'God alone is Lord of the conscience.' Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and inalienable: they do not

even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all."

Here such special privileges as English Presbyterians had aspired to have in relation to the state, and which Scottish Presbyterians had actually secured, were definitely rejected. The genius of American Presbyterianism from the beginning was to grant to all Christian groups the right to their own way of thought and life, and to ask nothing more than that for itself.

## *God Alone Is Lord of the Conscience*

### *A Symposium*

*It is appropriate that the first voice to be heard in this symposium is that of the Moderator of the Presbyterian Church in the United States of America.*

#### **What Is Conscience?**

I do not grasp the full significance of the statement, "God alone is Lord of the conscience." "Conscience" needs defining. Is conscience the same for each person? Does conscience respond the same in different persons? How is it that two godly, sincere, honest, intelligent, equally well educated persons will come to opposite conclusions from the same set of facts? One man's conscience will not let him go to war; under exactly the same conditions, another man's conscience will not let him stay out of war. Conscience differs so in different persons, that I am puzzled by the results of sticking to conscience as the guide. It alone does not seem to be a reliable and trustworthy guide in all circumstances.

You can see from the above that my mind is not clear as to what is meant by the statement that "God alone is Lord of the conscience." If by the above

In this issue our monthly "Significant Church Statement" comes in an enlarged and varied form. Thirteen leaders in the Presbyterian Church were invited to comment briefly on the great affirmation in the Confession of Faith, "God alone is Lord of the conscience." Their replies together with the historical introduction by President John A. Mackay form a notable discussion on this important declaration.  
—*The Editor.*



statement is meant that I must do whatever I feel to be right regardless of the consequences then I agree. But other people led as I, by the spirit of God, may conceive "right" to be just the opposite of what I conceive right to be. I am quite prepared to say that any man should do right as he sees it, when he sees it, but be prepared to change if adequate evidence is presented to warrant it. Reference to history shows how terribly wrong, in many cases, men were who thought they were in the right. There is grave danger of confusing God and my conscience. I do not always let God guide my conscience.

How I wish my mind were clear on the matter. I have thought much about it, and conscience gives me no clear light. A man who trusts to his conscience as his guide is apt to become opinionated and self-righteous and intolerant of others, whereas a man who trusts in God is more apt to be humble, teachable and tolerant.—*Sam Higginbottom, Moderator, the One Hundred Fifty-first General Assembly.*

***An authority on international law, a leading manufacturer, and a publisher of educational books speak for the layman.***

### **National States Are Man Made**

It is especially in the international field that men's consciences tend to be ruled by temporal and sectional considerations rather than by those that are divine and, consequently, universal. Each national group tends to personify and deify its own state. When national interests clash, the other state is personified as evil. The resultant conflict is, on both sides, portrayed as an issue of right versus wrong. We forget that states are bodies corporate, made by men, having a mandate to advance the material welfare of their own members and without responsibility for others. They are, by the nature of their being, sectional, material, and selfish. They serve many useful purposes. But they fall far short of being the instrumentalities through which God's will is done on earth. It is natural that political leaders should seek to advance the national self-interest by identifying it with righteousness. But it is correspondingly important that Christians should not thereby be led into hypocrisy.—*John Foster Dulles, attorney and writer on International Affairs, New York, N. Y.*

### **A Recurrence to Fundamental Principles**

Every American citizen these days must play his part in molding public opinion on every question of political and social policy, but to do so requires a broader knowledge of the philosophy of government than most

Americans presently possess. Until perhaps 1860 the average man, knowing something of the Federalist Papers, Milton's essays on "A Free Commonwealth" and "Freedom of Speech and the Press," and the principal writings of Thomas Robbes, John Locke, and Adam Smith, had a political philosophy and tested every governmental proposal against that philosophy, but today we seem to have lost our hold as a people on the basic questions involved in government. As the Virginia Bill of Rights said on June 12, 1776: "No free government or the blessings of liberty can be preserved to any people but by firm adherence to justice, moderation, temperance, frugality, and virtue and by frequent recurrence to fundamental principles." How sorely we need a "recurrence to fundamental principles" in our thinking today!

Let us remember that our republic is built on an even firmer foundation than the philosophy of John Locke. It rests squarely on the religious doctrine of the sacredness of the individual which all forms of socialism, communism, Fascism, Nazism, and New Liberalism deny or tend to deny. The British Reformation planted that concept in the souls of our English-speaking ancestors two hundred years before Luther nailed his theses to the church door in Wittenberg, and the same concept was brought to New England by the Pilgrims. From it came their passion for the right of free assemblage, freedom of speech and freedom of worship, a sense of personal God-given rights that no man and no government may justly invade. Thus the republic our fathers established is in essence the political expression of Christianity.—*H. W. Prentis, Jr., president, American Association of Manufacturers.*

### **Democracy Founded on the Sovereignty of God**

The foundation of democracy is less political than ethical in character. The political revolutions of the eighteenth century were an extension of the religious upheaval that occurred in men's thinking in the sixteenth and seventeenth centuries. At the center of that upheaval—its "epicenter" as earthquake experts might say—was the concept of the worth of the individual. The power that shook society was the dynamic of the sovereignty of God.

If men must give first loyalty to the Kingdom of God, it follows that kings and princes take second place. That is the logic on which modern democracy was founded. Our forefathers bled for the Declaration of Independence and ratified the Constitution to establish a political framework suitable to their free religious faith. America is a land where the pennant of the church, during religious services, is allowed to fly above the national emblem, even on a battleship or at an army camp!



The attack on free institutions today is twofold, on expediency and on principle. Those who love democracy, then, must not only show the world that it will work, but must also show the world that God-fearing men and women, while good citizens, are loyal subjects of the King of Kings. On both scores, Americans need an awakening. Free institutions, in my judgment, will not long survive if the faith on which they were founded ceases to rule in the hearts of men.—*Harrison M. Sayre, managing editor, American Education Press, Inc., Columbus, Ohio.*

***Spokesmen for the ministry represent the city church, the ecumenical movement, the rural parish, and the labor church.***

### **Basis for Christian Fellowship**

This phrase has deep significance as an essential basis for Christian fellowship in such a time as this. A few weeks ago while in Berlin, meeting with fellow Christians who differed with me in judgment on important matters of political policy, I found it necessary to define a basis for mutual understanding. I said to them, "I am most earnest in my desire to maintain the integrity of our Christian fellowship in this hour when men are set against each other in conflict. I am among you for the purpose of maintaining that fellowship. I do not judge your consciences. 'God alone is Lord of the conscience.' This does not mean that I do not differ with you profoundly on certain political judgments and policies which appear to me to be very important. It does mean that as long as we do not judge each other's consciences we can pray together; we can seek together for the will of God; and we can work together in the interest of his church."

In this phrase we can find an adequate basis for binding the church together in spite of deep cleavages of judgment and our adherence to policies which may even be in direct conflict in the field of human affairs.—*Roswell P. Barnes, associate general secretary, Federal Council of the Churches of Christ in America, New York.*

### **Religious Liberty and Cardinal Doctrines**

No principle of the Christian life and no statement of our Presbyterian Standards has been so abused as the principle and statement, "God alone is Lord of the conscience." Under the protection of this declaration men have openly dissented from great cardinal doctrines declared by The Confession of Faith and have defended their course on the ground that The Confession of Faith grants to all liberty of conscience. But such an interpretation of our Standards would completely wreck The Confession of



Faith and nullify the witness of our Church to the Kingdom of God.

But there is one statement of our Standards immediately following the declaration of liberty of conscience which a great many today apparently have forgotten. It is as follows: "In perfect consistency with the above principle of common right, every Christian church or union or association of particular churches, is entitled to declare the terms of admission into its communion. . . . In the exercise of this right they may, notwithstanding, err in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe on the liberty, or the rights of others, but only make an improper use of their own." (*Form of Government*, I., II.) But when men do come into the church, they have no right upon the plea of freedom of conscience, to teach and declare from within the church what is contrary to its doctrinal statements.

We do well to exalt and defend liberty of conscience. That is our Protestant, and particularly our grand Presbyterian heritage. But let it be remembered that in liberty of conscience itself there is no gospel. All discussions of the Christian and Presbyterian principle of liberty of conscience should be related to the only gospel which is in Jesus Christ.—*Clarence Edward Macartney, minister, First Presbyterian Church, Pittsburgh, Pa.*

### A Revolutionary Affirmation

God, the Lord of history, calls to his church today to herald with power the revolutionary truth that "God alone is Lord of the conscience."

Man's lordship over his conscience has led to frightful forms of the dictatorship of self-interest and the moral madness that enthrones self at the center of the universe. The state as lord of the conscience demands that unconditioned devotion of its citizens which leads to international anarchy. The church as lord of the conscience is more concerned with its institutional spread and safety and man's welfare than with God's worship. It is the slave of economic and political power and the spiritual midwife for their monstrous evils.

God's lordship of the conscience awaits our repentance.

Then shall man find that life is dependence and liberty under God and that the tragedy of the cross alone can overcome the tragedy of man's freedom. Then shall the church pass from self-service into the selfless activity of God's Kingdom relating his sovereignty to the actualities and necessities of the hour. Then shall the state which knows no law but its own power come to know by the witness of the church in principle and practice that God not only reigns but rules by the victory of his cross.

That the world's orders are under the Divine Order is the truth which man not only explores but which explores man. God's demand on man must take the lead over man's demand on God. Events do not turn first upon man's weal but upon God's glory which is the beginning and the end of the revolutionary affirmation that "God alone is Lord of the conscience."—*T. B. Cowan, minister, Norris Religious Fellowship, Norris, Tennessee.*

### Specific Action

Someone has said, "The truth is always concrete." In order to understand the true significance, therefore, of this great statement of our Confession of Faith, we have to apply it at the point where it is challenged in our time and then implement our application by specific action. The point at which the modern state most dramatically asserts its claim on the individual is in conscripting him for war. "My country calls for my body and takes my soul also." The soldier must give unquestioning obedience to his superiors as his nation seeks to match the destruction of life and property by its "enemy" with vaster destruction. Nothing would seem clearer than that the individual Christian must make his own decision in obedience to the will of Christ as he sees it, as to whether he will so yield himself "for the duration" to the state at war. Pacifists and non-pacifists alike can agree on that point.

First, then, we must include in our Confession, since our stand on the matter has been questioned in the courts, an explicit statement that the state has no right to coerce the Christian against his conscience to participate in war. Second, we must urge our young people thoughtfully and prayerfully to face now the question whether they can or cannot obey the call to war. To say that we must soft-pedal on this question when war may be near frankly seems to me blasphemous, for it amounts to saying that our youth shall make a decision which involves life and death and the most awful moral issues, hastily and without the most adequate possible help from the church. Thirdly, since the state is certain to question the sincerity of a decision that seems to be made at the moment conscription is applied, we must register now in the local church and with some national agency of the church those of our members who believe that Christ forbids them to participate in war, so that there may be evidence of the deliberate and solemn character of their decision. Fourthly, we must make it clear that just as we give our moral backing to the youth who in obedience to conscience goes to war and do all in our power to protect his rights, secure his safety, and look after the comfort of his family, so we are prepared to



extend Christian fellowship and support in all necessary ways to the youth who in obedience to conscience refuses to participate in war. By such means the confession that "God alone is Lord of the conscience" is taken out of the realm of abstractions and lip-service.—*A. J. Muste, director, Labor Temple, New York, N. Y.*

### **When Conscience Takes Its Stand**

To affirm that "God alone is Lord of the conscience" means, for better or for worse, that the individual must interpret what God's will is in a given situation and is bound to stand by that as his sacred duty. He may be mistaken in his conviction and wrong in his consequent action. But neither civil nor religious courts may rightfully usurp the place of God, the Judge, in relation to him on that point. The grave responsibility thus resting upon the individual is the measure of his dignity; his accountability to God first the charter of his freedom. The church, declaring this to be true, should also maintain the cause of any who may be called upon to suffer for conscience' sake; to this end providing, where necessary, both counsel and material assistance. Since the church shall claim this solemn privilege, it shall also consistently with it face seriously the task of inculcating Christian truth in regard to social and civil duties, exhorting believers to discharge both in the fear of God. No citizenship on earth is valid that is not first a citizenship in heaven.—*Paul S. Wright, minister, First Presbyterian Church, Oklahoma City, Oklahoma.*

***Presidents and faculty of college and seminary speak on behalf of higher education.***

### **The Reformed Faith and Democracy**

Historically democracies of the modern variety have arisen and flourished only in western Christendom, and only in that part of it where the Reformed Faith was a potent factor in the spiritual heritage. Other political systems and modes of life may conceivably do without God, but not democracy. When issues are submitted to every man's judgment you may have a chaotic welter of self-interest and consequent anarchy, unless all are submitting their consciences to a higher righteousness—the living God. The Reformed Faith has always insisted that God alone is Lord of the conscience, and the conscience of every man must own and obey that lordship. The sovereignty of God over conscience is the basis of a working democracy—working in ethical unity.—*Henry Sloane Coffin, president, Union Theological Seminary, New York.*

## The "Must" of Christian Liberty

This is no easy escape from our responsibilities to the needs, spiritual and material, of our disfigured humanity. It is God, not the demon of selfishness, who is Lord of the conscience. Our liberty of conscience is a liberty in Christ. Apart from him freedom becomes the bondage of anarchy. The Christ-filled conscience must bear the burdens of the weak, must protest against the aggression of the strong, must share the shame of the cross on which the Christ is daily crucified.

Yet this "must" is no dictate of human tyranny. It is the inner response of the believer to the grace of God in Christ. It is the charter of political liberty. The state cannot deny liberty of conscience since this liberty is conferred not by the state, but by God himself.

This "must" of Christian liberty guarantees that the Christian can rest content with no social order, until the Christ is crowned Lord of all, until all the sons of men are redeemed to the liberty of the sons of God.—*J. Harry Cotton, president-elect, Presbyterian Theological Seminary, Chicago, Illinois.*

## Acceptance of Consequences

The idea that God alone is Lord of the conscience suggests to me the true relationship in which a man stands toward God and his fellowmen. God created the conscience and he alone is the ruler of it. No man, therefore, should ever assume the right to control the conscience of another, nor should men organized as a state assert that right except within the clear limits of public necessity.

The limitation of the state does not deny the state's power to adopt a constitution and laws for the government of society. It means that the state will allow, as far as public safety permits, each individual to obey his own conscience. However, it cannot allow the plea of good conscience to avoid the penalty of an act otherwise made criminal by the laws of the state. The state meets the quality of freedom when it expands to the utmost limits consistent with public safety the area in which conscience, and not formal law, is the guide of life.

Even beyond these limits, the Christian still follows his conscience before the Lord and suffers cheerfully the consequences of his stand.—*Charles J. Turck, president, Macalester College, St. Paul, Minnesota.*

## The Freedom of a Christian

God alone is Lord of the conscience. These are the seven cardinal words of our Christian tradition which constitute the *Magna Charta* of the Chris-



tian conscience today. Scripture is their warrant and history their proving-ground. The church must champion them and Christians must live by them if Christian liberty is to survive in this age of the decline of freedom in the west.

*They affirm an elemental right*—to give one's ultimate loyalty to God and to brook no suppression of this allegiance. A conscience submissive to any other will than God's is neither free nor Christian.

*They enjoin a supreme duty*—to discover the will of God for one's own conscience by study of the Word, by the responsible use of reason and by seeking the guidance of God's Spirit. His lordship is obscured if not defamed by the blind, ignorant, insensitive conscience.

*They call to a costly adventure*—to obey the Lord of conscience in every human sphere. For his sovereignty is the rule of love and while his will is the adversary of man's sin it is man's redemption and peace when he repents and learns love.

To maintain this right, to discharge this duty, to press this adventure is the plain and outright task of every Christian who does not want this heritage to perish from the earth.—*R. Worth Frank, professor, Presbyterian Theological Seminary, Chicago, Illinois.*

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### ***There Is a Man on the Cross***

*Whenever there is silence around me  
By day or by night—  
I am startled by a cry.  
It came down from the cross—  
The first time I heard it.  
I went out and searched—  
And found a man in the throes of crucifixion,  
And I said, "I will take you down,"  
And I tried to take the nails out of his feet,  
But he said, "let them be  
For I cannot be taken down  
Until every man, every woman, and every child  
Come together to take me down."  
And I said, "But I cannot bear your cry.  
What can I do?"  
And he said, "Go about the world—  
Tell every one that you meet—  
There is a man on the cross."—Elizabeth Cheney.*

# *Education and Liquor*

*By George Barton Cutten \**

IN ALL probability you think that nothing could put me out of joint with the times so completely as choosing even to introduce a subject of this kind. It may be said, however, that everything I am trying to build up as an educationalist, alcoholic drinking tends to tear down. Am I trying to develop young men mentally? Alcohol destroys mentality, at first temporarily, and by continued and increased doses this deterioration becomes permanent. Am I trying to build up young men morally? Alcohol is a potent cause of crime and immorality. Am I trying to stabilize young men's emotional control? Alcohol unbalances the judgment and disorganizes the emotions. The natural results of a college education and of consuming beverage alcohol are represented by divergently opposite poles. To be consistent, I should either surrender any thought of being an educationalist, or endeavor to eliminate the drinking of alcoholic beverages—the two don't blend.

As a group, drinkers do not live as long. That does not mean that every drinker is short-lived and every abstainer becomes a nonage-

narian, but it does mean that the drinkers as a class do not live as long as the abstainers as a class. About 100,000 persons are rejected by the insurance companies every year in this country on account of alcoholic indulgence. This is about two per cent of those who apply. In the Northwestern National Life Insurance Company rejections for alcoholic indulgence increased from 1932 to 1936 by over 35 per cent. High blood pressure, excessive use of liquor, and heart impairments rank one, two, and three in rendering people unable to pass insurance requirements, respectively accounting for 27 per cent, 24 per cent and 21 per cent of all rejections. This is not a matter of sentiment: life insurance is a cold-blooded business proposition. W. S. Alexander, federal alcohol administrator, in his report to Congress this year (1939) said, "Advertising referring to the tonic, food or medicinal qualities of alcoholic liquors should be prohibited." He properly classifies beer among alcoholic beverages.

While the physiological effects are serious, the mental effects are worse. Unfortunately, it is the highest mental functions which are first detrimentally affected. This is natural; the fine co-ordinations which are necessary for rational

\* President of Colgate University. This article is condensed from the convocation address delivered at Colgate University September 20, 1939. Used by permission.



judgment, sustained attention, and considered control are the latest products of evolution and have not yet become stable; so any degeneration, either temporary or permanent, destroys these co-ordinations and their consequent products. The animal functions go next, and the vegetative functions, with which all life started, are most firmly entrenched and consequently least and last harmed.

Those human reactions, which we call moral, are dependent upon these high mental qualities and consequently easily deranged. While human beings rely as much for motive power on the instincts as any animals, the satisfactions of the instincts in animals are along a single pattern, direct and prescribed. With human beings it is different. Not only is there this same direct and prescribed pattern, but also secondary satisfactions are furnished by the intellect. The direction of instinctive urges into the channels of secondary satisfactions which the intellect supplies, constitutes most of the actions which we call moral. When the intellect is prevented from functioning by any injury, illness, or drug, then there remains only the animal satisfactions, and the intoxicated person literally makes a beast of himself.

We have been hearing considerable lately about teaching young men to drink like gentlemen—whatever that means. I can speak for college

students and say that I have rarely seen them act otherwise than as gentlemen except when they were drinking. The reason for this is plain; when a person takes alcohol he unhinges the controls which are so important in gentlemanly conduct. Giving a person alcohol and then blaming him for not acting like a gentleman, is like putting him in an ice box and kicking him because he doesn't sweat. To quote Dr. Johnson in another connection, it is like a dog walking on his hind legs; the wonder is not that he does it so badly, but that he does it at all. I know it is said, "A man should know when he's had enough," but after partaking of alcohol his judgment on any subject is not very reliable, and especially is this true concerning himself.

We receive about \$1,000,000,000 a year in liquor taxes (federal, state, and local), but it is difficult to conceive how anyone, even the most prejudiced upholder of liquor laxity, could claim the liquor business as any aid to prosperity. It can only be recognized as a drain on our resources, and a weight upon financial progress. Just how much of a load it is, is difficult to determine, for the heaviest part of it is indirect, and estimates regarding that will vary widely.

The direct bill is stupendous. According to the latest available statistics, those for 1935-36, the United States spent that year for all edu-

cation \$2,651,231,406; our drink bill was \$880,000,000 more than our total bill for education. This bill for education includes elementary schools, high schools, universities, colleges, teachers' colleges and normal schools, schools for delinquents, deaf, blind, mentally deficient, and Indians, both public and private, in the United States proper and in Alaska. We have reason to believe that the money spent for education during the year has increased the efficiency, the industry, the ambition, and intellectual application of the people, but what can we say about the liquor bill except that it has increased the thriftlessness, the inefficiency, the indolence, the intellectual sterility, the crime and the avoidable accidents of the nation. If this is true, the liquor business has contributed considerably to the continuance of the depression. The drinking of alcoholic beverages has always been considered an outstanding cause of poverty.

A committee of the Dayton, Ohio, Independent Merchants Association, found the per capita expenditure in liquor establishments in that city to be \$1.32 per week, compared with \$0.95 for groceries. It seems as though the children of the nation have had to sacrifice their milk for their parents' beer. The first year after repeal the milk consumption in the United States dropped 37,000,000 quarts; the second year 59,000,

000 quarts, and the third year 69,000,000 quarts. It is also worth noting that in 1934, the first year of repeal, there were 20,000,000 pounds less coffee sold in the United States than in 1933.

Professor Irving Fisher has remarked, "The idea that the liquor business creates something economically is on a par with the idea of the undertaker who complained that the pure milk committee in his town had ruined his trade in babies' funerals." While it may be said that the liquor business uses up a certain amount of grain and fruit, there is probably no industry that employs so little labor per dollar received. Roger Babson says if we compare the liquor industry with that of building and furnishing homes, the proportion of labor employed would be as two is to five.

I have no apology to make for presenting this subject. I know of no theme more important economically, socially, and morally, and consequently educationally, than this one. We are no longer living in the day when men and women worked on farms from early morning until late at night, earning their living by the sweat of their brows. The only place one can sweat respectably nowadays is on the golf links. Then, the nature of occupations, where constant physical toil, not requiring fine adjustments, was needed, enabled one to escape the effects of alcohol more readily.



# Churchwomen and Social Education and Action

By Mary Amelia Steer \*

ON THE closing day of a week of inspiration, discussion, and planning on the theme "The Mission of the Church in a Changing World" the delegates to the national meeting of the women's missionary organizations held at Buck Hill Falls in 1938 adopted the following statement concerning program:

"A broad program is required to meet the needs of the age in which we live. It must include present-day problems such as race relations, international relations, temperance, and industrial relations; *which make all areas of modern life mission fields.* This does not lessen but rather increases the responsibility of the society for the particular mission projects committed to us."

While many Presbyterian women were fully prepared for the new outlook and broadened interests inherent in the program thus defined, its interpretation to a far-flung constituency has been a major task for the leaders who saw its necessity in order to bring to pass some of the conditions we state over and over to be basic to the Christian religion. In order to promote the program of Social Education and Action called

for by the problems enumerated in this statement, the Boards of National Missions, Foreign Missions, and Christian Education recommended to the synodical and presbyterial societies, and through the presbyterial societies to the local women's organizations, the establishment of the new office of Secretary for Social Education and Action in each of these organizations. Such secretaries have been appointed and are now at work in 27 synodical and 112 presbyterial societies. A sharing of some of the questions raised in discussing the creation of this new office may be helpful to organizations where no secretary has yet been appointed.

A very common question has been "Why are social problems the concern of the church? Are they not the concern of social agencies, penal institutions, or governments rather than that of the church?" The answer is, of course, that we aspire to be Christians. And, as Christians, we have no right to go on praying "Thy Kingdom come, thy will be done," unless we do our utmost to create "peace on earth" among nations, and "good will" to men of all races and classes. Christians have given lip service to these ideas for ages. But are Christians ready to accept his will and to *do* it?

\* Director of Women's Work, Board of Christian Education, Presbyterian Church in the U.S.A.

Again, others say, social education and action is the business of the church as a whole—or of the men—not of the women's organizations. So long have women accepted the supposition that their understanding of the will of God and the problems of the human race comes through men, that it is difficult for them to see their opportunity. However, in the words of Henrietta Roelofs, when did God ever indicate that women were without their individual and collective responsibilities as Christians? Eve Curie writing in the May, 1940, issue of *The Atlantic* quotes the statement of the Prince of Ligne that "In France men make the laws but women set the standards." One reason for the present Nazi reign of terror may well lie in the statement by a writer during the first world war that Germany alone of all the warring nations relegated her women to a lower status than men. In consequence her men lacked the high ideals of womanhood which were so strong an incentive to the men of the allied nations. The most important index of any culture, said he, is the regard in which it holds womanhood. It was women who were responsible for the first settlement houses, for prison reform, for temperance, for equal suffrage, for popular public education; it is women who are in the fore in the fight for the regulation of child labor, for the new temperance move-

ment, for all the social betterment in which their clubs, and Young Women's Christian Associations, and Leagues of Women Voters are active. One reason women often give for their choice of activity in such organizations rather than in those of the churches, is that they "give them something to do." The early Christians, as the chronicler tells us, "turned the world upside down." Surely Christian women today could exercise equal powers for peace and justice—if they were equally determined!

After the discussions in a meeting of a synodical society the new Secretary for Social Education and Action reported the following comments made in her hearing: "That's club woman stuff! Let the women's clubs run it!" "We cannot overload our programs with matters some other group is doing better than we ever can." The reply to such comments is that the church alone can bring the Christian point of view to human problems and to the molding of public opinion and action. Thus churchwomen's organizations can make a unique contribution to the solution of human problems of which no secular club is capable.

Perhaps the most difficult, as well as the most general problem, however, was presented by the woman who wrote: "There was so much material and it seemed so important that I got three other ladies to help me and we divided it among us. The

women were most enthusiastic, in fact so much so that I have been warned we must not overemphasize social education and action for fear it will take away the interest in our great mission enterprises." The women who have this fear see social education and action as a new and separate interest which may compete with the missionary causes so dear to their hearts. They do not realize that problems involving human welfare are the same on the Foreign and National Mission fields as in their home communities. Both Mission Boards are teaching the newly won Christians on all mission fields to confront problems of injustice to certain classes in society and to certain races or minority groups, of social evils, and of underprivilege of every sort. As churchwomen are supporting national missions, they are working to eliminate social injustice and underprivilege. By supporting the foreign mission enterprise of our Church, churchwomen are working for peace. In a stirring article in the April issue of *Social Progress*, Dr. Charles T. Leber of the Board of Foreign Missions, writes of his experiences on a recent trip to mission fields around the world. He endeavored to give courage to the leaders of the National Churches in Siam, in China, in the Philippine Islands by expressing appreciation of their splendid achievements in grappling with the prevailing social issues. "In every

time of discussion," says Dr. Leber, "I was pushed back, as it were, to the problems in America and asked concerning the Negro situation, the liquor traffic, unemployment, and what another war would mean to the church in the United States. . . . It is all very well to say that the mission of the church in America is to take Christ to the world and that he will speak for himself above and beyond our limitations. . . . Let us not pass by the fact, however, that the enlarging necessity is for the sustaining evidence as to how Christianity is able to bring the abundant life in America."

In one of the last memorable statements made by the late Dr. Harold McAfee Robinson, he declared: "In the present state of the world we must count the Christian cause divine, in the sense that it is the working out of God's purpose in human history, or lost. Which shall it be—triumphant or lost?" Such problems as race relations, world peace, social and industrial relations, and the alcohol and narcotic problems are world-wide and affect human life wherever found. They are thus vital to the future of the Christian community, both at home and abroad. It is not too much to say that the outcome of the present social upheaval going on in the whole world will be largely conditioned by the part which churchwomen, in thought, in prayer, and in deed, play in bringing the Kingdom to birth.



# The United States and the World of Nations

By John Foster Dulles \*

OUR present form of world order involves giving certain groups of people, incorporated as states, complete dominion over certain defined areas of the world. This conception is, of course, unbelievably crude. In no other field of human relations do we seek to identify "law" and "morality" with such a concept. A world cut up into a series of private preserves is bound to be subject to change. Force, actual or threatened, is the accepted means. There is no other. War has thus been not merely the lawful but the inevitable medium of world evolution.

It was appreciation of such facts which led President Wilson to see that the peace which followed the World War, if it was to be a durable peace, must materially alter the sovereignty system. If the peace failed, as it did, that failure cannot be ascribed primarily to the Treaty. It was rather a human failure. When the peace conference ended, the statesmen returned to peoples each determined to reject any international responsibility and to resist any qualification of their sovereign right to do what they pleased with their own domain.

\* Presbyterian layman. From an address before the National Study Conference on "The Churches and the International Situation," 1940. Used by permission.

The World Economic Conference marked a belated effort to mitigate this post-war failure. But the United States insisted upon the right to seek to solve its own particular problems in its own particular way, and we thereby made unattainable the objectives of the Conference. The collapse of the Conference constituted a final demonstration that the nations of the world repudiated all sense of social solidarity and chose to operate on a basis of *sauve qui peut*.

What of the future? Is it still worth while considering an orderly transition from the sovereignty system to a new world system? The American people faced a similar problem one hundred and fifty years ago. At that time the question was whether each of our then sovereign states would be allowed complete control over the resources and opportunities which lay within its boundaries. It was recognized that to do this would inevitably lead to recurrent wars between the states. Accordingly certain powers were taken from the states and vested in a central body which had the duty and responsibility to administer these powers in the interest of the people as a whole. As a result of the wise decision then made, we have gone for one hundred and fifty

years without any state seeking forcibly to enlarge itself at the expense of another. But by now the whole world has been shrunk to the dimensions of our original thirteen states. The problem they faced has thus been recreated, this time in terms of the relations of our nation to other nations.

Many Americans would like, if they could, to have a condition under which their persons and their property would be immune from violent attack and, under cover of which immunity, they could continue indefinitely to monopolize the opportunities and advantages contained within their particular preserve. This dual result cannot be achieved. If we attempt it, our wealth will contract through the influence of fear, through expenditure in preparation for war and through war itself.

The alternative is to revert, with understanding, to something like the Wilson program. The essential is that the incidents of ownership, by an incorporated state, must be qualified through recognition of the fact that the whole is more important than any part, and that only if a certain trustee responsibility is accepted can we free the system from being racked by recurrent revolts. There are four main avenues for the application of this principle:

1. The colonial areas should be internationalized in the sense that the economic opportunities they afford should be made available to

outsiders on terms involving no preference or discrimination on purely national grounds.

2. As regards the highly developed industrial nations, it should be recognized by all nations that legislation which affects the international movement of (a) goods, (b) money and (c) people, is affected by an international interest. The theoretically ideal solution is that power in these matters should be vested in a federal body, drawing authority from all the peoples concerned.

3. We should have a world court to settle justiciable international disputes and, in so doing, to build up a genuine body of international common law.

4. Therefore some form of collective security should be provided. Such protection should, however, be available only to those whose conduct is not itself violative of the principles above discussed and creative of the forces of revolt.

Are we today, in contrast to 1920, prepared to go along with such program? The answer, I fear, is still a categorical and emphatic "No." The reasons for that answer have been and are primarily psychological. In the first place, in every country, including our own, the personified state has been elevated to the role of a quasi-deity. And in the second place, every national group entertains a sense of moral superiority.

*(Continued on page 23)*

## **An Urgent Issue**

In his contribution to the Symposium, the retiring Moderator brings out not only the differences between individual consciences, but the tragic truth that man's life is so deflected from God that his conscience at best only partially discerns the difference between right and wrong. What is the cause of this deflection? The Archbishop of York has written a sentence that points to the heart of the answer. "I am, I hope," he wrote, "a Christian Englishman; but I am also, I am afraid, an *English* Christian." All of us know the truth which lies in this keen insight. The universalism in the Christianity which we profess is deflected from entering into our lives because we are conditioned by the provincialism of our loyalties and sympathies. "We are, we hope," we all would say, "Christian white (or black) people; but we are also, we are afraid," we would have to go on to say in the spirit of the Publican at prayer, "white (or black) Christians." History, past and present, is spread large with evidence that the lordship of God over the conscience must contend with the lordship of nationalism, materialism and racialism over us. Long before the Christian conscience is coerced by a totalitarian dictator or the military state, it has already yielded to the lordship of partial perspectives upon our relationship to others.

In an address at the 150th General Assembly, Professor John C. Bennett closed by suggesting what seemed to him to be an urgent issue before that General Assembly: "It is whether or not in a time of social struggle a middle class church can become a channel for the mercy of God." These are days when the world is torn perpendicularly and horizontally in social strain and stress. When a church rises in vision and loyalty above social sectarianism, only then does it become a channel for the mercy of God in a socially disordered world.

## **Beyond the Defense of Liberty**

What instrument does a free people have in maintaining their freedom? In the last few years the American people have seen striking evidence that in the Supreme Court they possess such an instrument. The Court's defense of the individual in his civil liberties has been unbroken and unequivocal. The DeJong case in Oregon, the Scottsboro case in Alabama, the Hague case in New Jersey—these are outstanding in a series of decisions notable for their protection of individuals in certain inalienable rights. In February the protection of the Supreme Court was thrown



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around four who had been found guilty because of evidence gained through the third degree; and in April the Supreme Court brought the law of the land against state laws and municipal ordinances restraining workers from peaceful-picketing and distributing handbills. In a day when the will, and often the whim, of a dictator is totalitarian in its power, it is salutary to hear the authentic voice of American liberty sounded so vigorously from our highest tribunal.

But the very strength of the Supreme Court's stand throws in relief a matter that is less reassuring. An observer of the American scene has suggested that the Supreme Court has a higher regard for civil liberties than have many State Supreme Courts; and that these in turn show a finer concern than do the inferior courts. Likewise in numerous instances, legislative bodies are seen to be less sensitive to civil liberties as one passes from Congress down through the smaller political units.

It were good if all of us checked this observation with what we see in our own locality. Civil liberties cannot endure long through mere judicial interpretation or legal defense; they must root within the spirit and life of a nation's people and communities. When liberty is a matter of conviction with men and women, and when it is put into practice in the closer relationships of community life, then are a people free in spirit as well as in law.

The responsibility of the Christian Church is a heavy one at this point. The courts can defend liberty through the weight of law; the church must establish a people in the spiritual basis of freedom, through the liberty with which Christ has made us free.

**Mr. Taylor's Appointment** Two developments have taken place in recent months in respect to the President's appointment of a personal ambassador to the Vatican. The reception given to Mr. Myron C. Taylor when he presented his credentials reveals that the Vatican views him as having ambassadorial rank and delights in the diplomatic significance of this new relationship with the United States. That this view is shared in by the Catholic hierarchy in this country is made clear in an address by Archbishop Spellman of New York City.

Again, the Federal Council of Churches has continued to seek from the President a clarification of the status of Mr. Taylor, rendered so ambiguous where the very opposite is to be desired. The Federal Council has made

public its letter to the President and his reply and concludes that the question raised by the Federal Council still remains in a state of uncertainty.

These developments give strength to the sense of uneasiness on the part of many Americans. By itself, perhaps, this appointment would prove harmless to the American tradition that sharply separates the church and state. But that there are elements in the situation which give concern in its long-term and even permanent possibilities is hardly to be denied. This is not to say that the President himself has anything in mind other than the avowed purpose of aiding the collaboration for peace. But none can deny that something more, at least potentially, is present in the relationship between this country and the Vatican than would be the case if Mr. Taylor had been otherwise commissioned. We feel that the President was ill-advised in taking the original step and that the relationship will continue to be disturbing until an adjustment is made consonant with American policy.

### **Enemyhood or Brotherhood**

This month brings a host of erstwhile students into the responsibilities of business and professional life. Abroad, their colleagues have, for the most part, become a part of their nations' military forces, and their thinking is given over to winning a war. The students out of our colleges and universities enter upon the responsibilities of citizenship in a democracy at peace, yet beset with a complexity of problems both in its domestic and foreign life.

It is true beyond cavil that these young men and women will find that the most pressing problems will be related to what kind of a society mankind is to live in. Their predecessors have gone far in the intricacies of scientific research and the application of their findings to industrial expansion. Our world today is a physical neighborhood. The great question is whether it is to continue to be a "spiritual enemyhood" or to become a spiritual brotherhood.

The Presbyterian Church views what is at stake as no spectator. Throughout the whole life of our nation it has had its share in shaping the quality of the nation's educated leadership. The greatest asset that any country can have is a people whose trained minds are inspired by Christian faith and placed in the service of a Christian concern for others. Through its Church-related colleges and its Westminster Foundations in universities, the Presbyterian Church is seeking to do its part to secure for the future an intelligent Christian leadership.

## The World of Nations

*(Continued from page 19)*

With these obstacles the churches are peculiarly qualified to deal—indeed that they exist is largely the churches' responsibility. The false gods of nationalism have been fashioned to fill the spiritual need which most men feel. Thus it is that we face not primarily a political problem, but a moral problem. Before we can dilute sovereignty the state must be reappraised as a human and fallible institution, designed to serve man, not to be worshipped by him.

So, too, the churches are largely responsible for the sense of moral superiority which pervades each national group. There is, to be sure, much evil in the world. But too much we seek it where to find it will promote our national objectives. There is an extraordinary parallelism between moral judgments and national self-interest. When we were aggressively expanding our domain, we were the instruments of "manifest destiny." Now that our objective is to hold what we have, we are the proponents of "law and order." It should be particularly repellent to the Christian to see this sanctimonious partnership between self-righteousness and self-interest. For it was hypocrisy which, above all else, Christ denounced. Yet, in every country, the churches have encouraged men to

concentrate their emotions upon the evil which is without, and to be blind to evil within. Thus have been created those false moral cleavages which today impede our progress.

It is times of crisis that reveal the cumulative effect of past inadequacies. Today we see that there are too few Christians in the world. I do not refer to the number of those who have church affiliations. I refer to such as those pastors in Germany who sacrifice their freedom, even their lives, rather than renounce their primary allegiance to God. I refer to such as those churchmen in England who, while loyal to state, refuse to be silent as to its causal responsibility for the aggression they are fighting. I refer to those in this country who recognize that it is unchristian for us to wield a vast economic power purely selfishly and without any sense of responsibility for millions elsewhere who are vitally affected thereby. Such persons, in all countries, are all too few. The vast majority identify God with state and righteousness with race or nation.

But times of crisis are revealing of strength, as well as of weakness. Men are desperately seeking a principle of universality and unity. The world is more and more turning to the church, as the source from which may come the healing of the nations. We have an opportunity and a responsibility which are unprecedented. May we not fail.



# Brotherhood Prayers

*In the name of Our Elder Brother, let us daily pray for —*

## June 1

*Those in the sunset years of life:* O God, grant that out of the wisdom of many years may come the contentment of "the last of life for which the first was made."

## June 2

*Those whom the deacons in our churches serve:* May these know themselves as honored members of the fellowship of the Christian church.

## June 3

*Our neighbors—Mexicans and Canadians:* O Christ, who taught us of our neighbor, we thank thee for the peace of North America; may our unfortified boundaries be an earnest of the boundaries of the world.

## June 4

*Negro youth:* Our Father, forgive us for the blight of our prejudice upon these youths, and may those with inspired ambition shame us by their large accomplishments.

## June 5

*The lonely:* God of Comfort, send us unto the lonely that we may share with them the spirit of Christian friendship.

## June 6

*Those recently arrested:* O God of Love, bring speedy release to those who are innocent, and where there is guilt, make this experience a guide to a better future.

## June 7

*Agnostics:* God of Truth, may all who profess to walk the pathway of truth, discover that Truth is indeed the highway unto thee.

## June 8

*Christian parents:* Father of all, may all with children be led of thee in guidance and correction, in sacrifice and love.

## June 9

*Children of every land:* O thou Friend of Children, suffer the children of every land to come unto thee, for thou art the way.

## June 10

*Leaders in Christian summer conferences:* O Master Teacher, lead by thy Spirit the hearts of those who lead our youth that thy wisdom may be their wisdom.

## June 11

*Those who graduate from schools and colleges:* Grant, O God, that these who cross the threshold from school into life may persevere until they have wrought their ideals into the very substance of life.

## June 12

*Those who are to be married this month:* Father of Love, we beseech thee that these united loves shall be fruitful of spiritual companionship, noble children, and enriching family life.

## June 13

*Delegates to national political conventions:* Lord of Nations, visit with thy Spirit those who sit in political conventions and lead them to choices which shall enable this nation to walk the way of thy kingdom.

## June 14

*Presidential nominees:* God our King, unto the nominated give a spirit of godly fear that they may lead us as a people in righteousness and peace.

June 15

*Missionaries in South America:* Grant these sustaining strength from thee, and supporting help from the church at home.

June 16

*Pastors of foreign speaking churches:* Give a double portion of pastoral sympathy to ministers of folk in a land whose tongue is strange and foreign.

June 17

*National mission schools:* O God, wherever in our country the church goes with schools, give to teachers and their pupils eyes to see thy light.

June 18

*Those who are hearers, but not doers of the Word:* Startle into action for thee, O God, those to whom hearing is an indulgence and not an adventure into living.

June 19

*Those who hunger and thirst after righteousness:* Giver of Good Gifts, deal generously with these who would grow ever into more trust in thee and more love toward even the least of their brethren.

June 20

*Makers of beautiful things:* Creator God, grant unto artists, hearts to conceive and skills to produce loveliness that uplifts and purifies our souls.

June 21

*Children starting vacation:* Let thy protecting care be around our children that they may know bodily health, mental refreshment, and joy of spirit.

June 22

*Our own brothers and sisters:* We thank thee for our families, which show the type of thy universal family.

June 23

*Children of the war dead:* O God, help them to build a world that honors, rather than destroys, the fathers of children.

June 24

*The United States as the land of the free:* Our God and King, who dost desire liberty for all people, grant us the necessary righteousness and mutual forbearance that shall preserve our heritage of freedom.

June 25

*Our world in an agony of war:* Lord God of hosts, we acknowledge thy just chastening in the present agonies of war; lead us, we beseech thee, to brotherhood.

June 26

*Those who have been restored to health:* Teach these the uses of thanksgiving as they remember the pain and danger from which they have been delivered.

June 27

*The ill-tempered:* O God, calm our minds to greater kindness.

June 28

*All who serve in humble ways:* Christ of Galilee, friend of the little folk of earth, bless those of humble tasks, and make clear to us the beauty and truth discernible in them.

June 29

*Librarians:* God of Truth, grant the contentment of a worthy vocation to those whose work is to increase the use of books.

June 30

*The Ecumenical Movement:* Universal Lord, by thy Spirit unite all thy people in increasing oneness of spirit in the bond of peace.

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*Let us go beyond a mere reading of these prayers to become a fellowship of intercessory prayer, bringing before God these special needs for each day. These prayers have been prepared by Rev. P. Hewison Pollock, Bozeman, Montana.*

# About Books

**Non-Violence in an Aggressive World**, by A. J. Muste. Harpers. \$2.

In his opening sentence, the author invites the special attention of three groups of readers: Those who profess the Hebrew and Christian religions; those who belong to what may be called social movements; and those who adhere to the democratic way of life. The latter two, the author believes, stem from the first. These are significant groups. It is not overstating their virtues to say that from them comes the world's spiritual leadership; that in their idealism and vision they carry the torch of man's spiritual quest. Nor is it overstating the truth to say, as the author does, that these groups must come to grips with a question that is most pressing: "What should be their relationship to the modern use of violence on a far-flung social scale?" Dr. Muste holds that this is *the* crisis of the hour. Because of the place of leadership which the members of these three groups have, their answer is fraught with importance to mankind.

The author is peculiarly fitted for the task which he sets for himself. Raised in a Christian home and trained for the Christian ministry, for many years he was associated with left wing groups; but finding these lacking in deepest adequacy, he came back into the ministry of the Christian church.

This volume is an able, comprehensive and profoundly sincere treatment of the case for non-violence. Let it be understood clearly that the author's interest in pacifism is not of the usual kind; his pacifism is not consumed in denouncing and renouncing particular kinds of war or war itself. To be sure, he is absolute against violence, whether in civil or international wars. The pacifism that these pages expound and apply is basically a way of life that comes out of the heart of

reality as revealed in the Cross of Christ. It is a spirit that must issue in every human relationship; that must permeate every form of social living. Pacifism of this sort rules out coercive tricks of argument that men frequently resort to in conversation as much as it rules out hurling oneself against a foe in battle.

Dr. Muste is concerned, to be sure, with the question: "Shall a man go to war?"; but he is concerned as to why the question should be raised at all. And the reason why it should be is basically a religious reason. He takes his stand on the faith that God is love—such is the revelation which Christ, supremely upon the cross, gave us. Readers in many instances will differ from the implications which the author feels under compulsion to follow, but certainly there will be universal agreement that the author's faith is Christ-upon-the-cross-centered. He is deeply mystical at times in his Christian experience, richly lyrical at times in his expression in writing of this experience.

These pages deal copiously with the strategy of non-violence. They are quite searching in their analysis of the left wing groups, insisting that efforts "under modern conditions to achieve a new social order by the road of violence are doomed to defeat in advance." It is also maintained that the inner logic of democracy demands that it rely on non-violence, the consequences of which ultimately alone can establish democracy.

Of those in the three groups for whom this volume is written, many will be unable to take the positions which the author assumes. But certainly this would be a better world if the book were read by all to whom it is addressed. And only God can measure how different the world will be when the book's theme becomes indeed the faith and strategy of men and of nations.—C. P. H.



**The New World Order**, by H. G. Wells. Alfred Knopf. \$1.50.

**Peace in Our Time**, by James P. Warburg, Harpers. 75 cents.

**The Way Out of War**, by Cesar Saerchinger. Macmillan. 60 cents.

Here are three brief books on peace. Their very brevity as well as the competence of the writers make them important. Mr. Wells is known the world over as a tireless and effective pamphleteer; Mr. Warburg a trained economist and writer was one of Mr. Roosevelt's advisers in the "early days"; Mr. Saerchinger brings to his writing many years' experience; first as an American observer and correspondent in Europe, then as head of a transatlantic radio news service and today as a radio commentator on "Stories Behind the Headlines."

All three authors write with a common purpose: to make people think. The books also follow the same general pattern: they set the present world scene against an historical backdrop of causes and events, psychological, political but chiefly economic; outline possible and probable outcomes of the European war; discuss the coming peace and how it may be made durable, flexible, lasting; explore plans for world reorganization and finally suggest the part men and nations must play in bringing order out of chaos. Mr. Wells writes frankly and at times with irritation about Britain's part in the war; with some skepticism of the United States whom he confesses he doesn't understand but whom he is sure nevertheless will come through with flying colors. Mr. Wells is not too clear in his prophecy or his plans for the new order. He asks no one to agree with him but he insists, indeed demands, that every reader think for himself and then thoroughly debate the issues.

Mr. Warburg is by contrast cool, unemotional, and stimulating whether one agrees or disagrees with him. He does not propose to settle problems but only

to set them down in clear, concise, and reasonable terms. He states unequivocally that the sort of peace eventually to be made is our concern and one which can be met only by all of us thinking and acting together. He outlines "three peace possibilities" resulting from a Hitler-Stalin victory; an allied victory; a negotiated peace without victory. He discusses briefly the proposals for peace machinery through league cooperation and through union of democracies. Finally he offers his own answers "as far as he has been able to go," to be criticized and improved; for, he says, "the real challenge begins where the book ends."

Finally Mr. Saerchinger writes one of the popular "Peoples Library Series." He faces squarely the question as to whether peace will be best served by American entry into the war or by our help in the reorganization of the world when a settlement is to be made. The author writes out of deep conviction and with common sense. America's responsibility he outlines as the effort to understand the issues in terms of man's need; to remove causes of conflict; and to abolish war itself by devising methods of settlement without resort to force. These closing sentences express the writer's conviction:

"The aims of peace cannot be fulfilled except through the peoples' will. It is the people of every community . . . and most of all of our own who can contribute most. . . . The teaching of Christianity 'Love thy neighbor as thyself' has been accepted as an ideal of personal conduct throughout the world. If this teaching is valid for individuals, why should it not also be valid in relations between states. . . . The world stands in terrible need of a spiritual revival. Let the essence of that revival be peace—the suppression of all hatred—the recognition of all genuine needs. Let us do this . . . with malice toward none; with charity for all."—E. G. R.

**The Brave and the Blind**, by Michael Blankfort. Bobbs-Merrill. \$2.50.

This great and powerful novel deals with war, the most devastating social problem which a modern Christian must confront. The story is based on the siege and defence of the Alcazar within whose walls during the Spanish civil war the action takes place.

There were 1500 men and women in the Alcazar, and for 71 days they fought off hunger, fear, and an assaulting force three times their number and much better armed. The fort was under command of Colonel Sanchez, a proud Fascist who knew no law but military rule. With him were officers, soldiers, civilians, and refugees. In addition to these voluntary inmates were communist and anarchist hostages, the latter destined to protect the fort from bombardment.

At first it was thought that the siege would last only a few days—a week at the most, and there was food and water for all. But General Franco failed to appear, the bombardment continued, the food was exhausted, and very little water remained. The commandant ordered the mules to be killed, and for weeks the besieged inmates of the fort subsisted on mule stew and a rationed supply of water.

Every method of breaking the morale of the inmates was used by the enemy. Public address systems constantly pleaded with them to surrender, airplanes dropped bombs and leaflets, the walls were sprayed with petrol and then set on fire, the foundations of the Alcazar were mined. Each attempt, however, was frustrated and the siege continued, much to the dismay of the starving and nerve-shattered hostages and civilians.

There is little humor in this story. It is serious business. It is not a drama of politics or an expression of the author's political views. It is a terribly realistic tale of human life, mincing no words and demonstrating the actual horrors of war.

THOMAS FRANKLYN HUDSON

**The Changing West**, by William Allen White. Macmillan. \$1.50.

A book by William Allen White on American democracy is more than just another book on democracy, for Mr. White brings a combination of qualities that make what he has to say (this volume is a series of lectures given at Harvard) so worth reading: a love of people, a faith in basic human goodness, a discernment as to where lies American strength, and an honest appraisal of the part that religion has played in our democracy. The economic theory that Mr. White refers to in his subtitle is a sound one, namely, that the wealth of agricultural America came not out of what the farms produced but out of the increasing value of farm land. Mr. White sees this economic fact as of high social and spiritual significance, because it was not drained off to enrich kings or other lords and masters, but was rather broadly distributed among the people. Mr. White is not blind to the fact that such economic democracy is not true in all parts of this country. In our bourgeoisie, industrial sections, concentration of wealth and exploitation of poverty are to be found; but in the 24 states which Mr. White includes in the term "West" democracy has been and still is found in the economic field.

The increment of land values gave a material basis for the practice of freedom and equality, a basis which the Americans of our western states were quick to build upon. Their vision and their achievements were inspired, according to Mr. White, by the Protestant tradition which gave to the West its two basic institutions—the church and the school. All Americans will find this book a genuine inspiration toward maintaining the best that is in our past. They will find here, also, a strong presentation of the essential contribution that the Christian church has to give to building a civilization that is reaching out toward the democratic way of life.—C. P. H.

**Love, Marriage and Parenthood**, by Grace Sloan Overton. Harpers. \$2.

"We have all the materials at hand for developing the best philosophy of family that the world has ever known." This statement of Mrs. Overton's furnishes a clue to the insight and the value of this book. There is no ignoring or sentimentalizing of the difficulties which our baffling age presents to home-makers. They are all, the economic, the social and the psychological, faced with fairness. The changing conditions which beset youth looking forward to marriage are analyzed, and dealt with both soundly and constructively.

The value and limitation of "romantic marriage," the adjustment of personalities in the home, the importance of children, voluntarily sought, and the newer aspects of parent-technique are all presented in vivid and helpful form. From her wide experience in dealing with personal cases she has drawn a rich fund of illustrative material that adds concreteness to her discussion.

Realism unites here with idealism to present to modern youth wise guidance in discovering "those precious things in our common human life that center forever around the throbbing words: Love and Home and Family."

HAROLD LEONARD BOWMAN

**The Evangel of a New World**, by Albert E. Day. Cokesbury Press. \$1.50.

The author of this little volume is the minister of the First Methodist church, Pasadena, California, well-known as a preacher and as a lecturer. This book comprises the Sam P. Jones Lectures delivered last year at Emory University. Dr. Day is interested—and who is not?—in a "new world," but although we find treated here the so-called social gospel, this is not just another appeal for social justice. He begins by pointing to man's recurrent dream of Utopia. The Jew visioned a new Jerusalem; the Greek

imagined a Republic; the Christian has always been dreaming of a Kingdom of God. Thomas Aquinas, Dante, Erasmus, Calvin, Thomas More—to mention only a few—have in one way and another put their minds to the realization of Utopia. In our own day, however, we are experiencing a general mistrust of utopian schemes, perhaps due to the consistent failure of past hopes to materialize and some "tendency to accept evil as inevitable." Peace hopes, reform policies, social education and action, do not seem to be getting us anywhere. It is into this disheartening situation that Dr. Day plunges with the thesis: "The Christian evangel has a burning word of hope." This involves some discussion of Jesus' conception of the Kingdom of God and of the Christian idea of love. A final chapter "Preaching the Evangel," will be of special interest to ministers. In a word, Dr. Day holds the view that "when the Kingdom here and now becomes a reality in men's lives, they will in turn become factors for social reform which will make possible all the progress of which society in time is capable."

HUGH THOMSON KERR, JR.

**I Have Seen God Do It**, by Sherwood Eddy. Harpers. \$2.

The experience of the living God about which the Bible tells is never a closed book. In a sense, every generation has within itself another chapter to the Acts of the Apostles. Recalling those men whom he has known in more than thirty years of world travel, Mr. Eddy has written what is in effect a modern *Gesta Christi*. There is, of course, a limitation in this for the author confines himself only to those whom he has known personally; but this restriction in range is more than offset by the value of this personal, intimate touch with those of whom he tells.

Beginning in the author's own land, the United States, he singles out individuals



in Great Britain, Czecho-Slovakia, and so on across Asia to the Philippines. While this plan may seem somewhat schematic, the effect is thoroughly constructive. The individuals sketched reveal a diversity of gifts and temperaments as well as of blood and of race. For example Mr. Eddy includes Hewlett Johnson, Dean of Canterbury and Dr. Yi Senung Man, of Korea, Father Grosser of East London and Jimmie Yen of China, and, on the principle that God's use of man is not confined to members of the Christian church, Gandhi and Jawaharlal Nehru of India. Much of the effectiveness of Mr. Eddy's book lies in this wide range of interest and viewpoint. In two chapters toward the end, Mr. Eddy leaves the geographical scheme and deals with the thought topically and in the closing chapter "drags in" comments on the present European situation.

This volume richly illustrates God's vital possession of men of our day and age and the significance of religious living the world around.—C. P. H.

**How Green Was My Valley**, by Richard Llewellyn. Macmillan. \$2.75.

Heading most of the best seller lists, as this is written, is this fascinating tale of a Welsh mining community of some fifty years ago, set among the mountains and shut off alike from the world and its problems. The story is told by Huw, one of the younger sons of the Morgan family. A great slag heap, like a devastating monster threatens to engulf his childhood home and Huw, now a man of sixty odd is about to leave the valley forever. True to the reminiscent mood, the early years at home are lovingly and highly colored. There is great beauty and tenderness in this son's portrait of his father, the godly, autocratic but devoted head of the family; of his mother with her unflinching understanding and great strength of character; and of the large family of brothers and sisters whose ties

of blood resisted all attacks on any member. Later years brought sorrow, separation and tragedy to the family and labor conflict to the community, yet the old man's story closes as it begins in devotion to family and neighbors and the green valley of his early home.—E. G. R.

**Come Spring**, by Ben Ames Williams. Houghton-Mifflin. \$2.75.

**The Winds of Spring**, by Walter Havinghurst. Macmillan. \$2.50.

These two novels are a sure antidote for the jaundiced view of life from which so many of us suffer in these desperate days. *Come Spring* is, as the author describes it "an historical novel without famous characters." Its setting is the spruce forests of Maine during the period of the Revolution. The story is one of simple people who, against terrific odds, wrested homes from the untouched forests of southern Maine. The warmth and heartiness, the indomitable will and gentleness of these people are personified in Mima Robbins who, winsome and seventeen, journeys with her family to the new settlement. There are many other interesting and attractive characters—Mima's father and mother, family and neighbors—but it is a tribute to Mr. Williams' artistry that all these and even Mima's own man, Joel Adams are overshadowed by the strength and beauty of this finely drawn portrait. The philosophy which guided her life was simple: "We must be really good people" she said often to her Joel, "and do our best; we must have children and make farms. The country will never be ours until we claim it. That's what we are here for." The beauty of the book lies in this convincing picture of a strong lovable girl winning her man and her place as the center of his world and unflinchingly helping him and her neighbors to build the country that was to be a home for them and their children's children.

*Winds of Spring* is the story of Jan Sorenson, a young Swedish aristocrat and his peasant bride who came from Sweden in 1843 to find a home on the Wisconsin frontier. Fresh from the university Jan tramped the moors of Lapland in search of the rare Roseate Gull and found instead his peasant wife. Disowned by his family he turned to America but unfitted for the rigors and drudgery of frontier life, he failed miserably as a farmer. He none-the-less found his compensation in devotion to the beauty of nature and music, in collecting rare specimens of birds and flowers, and making endless field notes and in telling to his neighbors entrancing stories of men and places. Through unflinching friendliness he caught and led the slow mind and strong will of Peter Lund, and opened the door to the world of science to young David Wick. Here is the story of a pioneer who brought strange gifts to the frontiers of the new world and in the face of misunderstanding and ridicule won an honored place.

These are tales of strong men and women to fill one with pride in the builders of America and make one long to look once more on life with their directness and calm courage.—E. G. R.

### Books Received

*Citizens*, by Meyer Levin. Viking Press.

*Revolution: Why, How, When?* by Robert Hunter. Harpers.

*Thinking Aloud in War Time*, by Leslie Weatherhead. Abingdon.

*Pain, Sex and Time*, by Gerald Heard. Harpers.

*Forty Years a Country Preacher*, by George B. Gilbert. Harpers.

*The Amazing Story of Repeal*, by Fletcher Dobyns. Willett, Clark.

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The evident lack and the definite need of scholarly, up-to-date, popular treatises on the essentials of the Faith and the belief that there were Christian leaders amply qualified to adequately meet the need recently prompted the **American Tract Society** to announce a Prize Book Contest with \$1750 in prizes. The response was eminently satisfactory. From the 116 manuscripts submitted 13 were selected for publication.

The following list of authors and subjects makes comment unnecessary:

**First Prize:**

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**Second Prize:**

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**Third Prize:**

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# News and Views

With urgent appeals for help arriving from China in growing number, the Church Committee for China Relief has been authorized by its constituent bodies to continue its work until May 31, 1941. In its resolution approving, through its executive committee, this extension of service the Federal Council of Churches speaks of "immeasurable destitution in China" and of "the heroic service of ministrations and rehabilitation" being carried on by Christian forces in that land through the aid of the Church Committee for China Relief and of the churches of America which provide the funds.

**Public Enemy No. 1** in Pennsylvania is the "club evil," F. Scott McBride, superintendent of the Pennsylvania Anti-Saloon League said recently. "Most of Pennsylvania's 3776 'liquor clubs,' he said, "are merely liquor saloons." Dr. McBride reported a "commendable latent sentiment in our country against liquor." There is more dry territory in Pennsylvania today than at any time since 1872, except for the prohibition interim, McBride said. He urged adoption of the following program:

First—Strengthening of local option and approval of county option.

Second—Enactment of a residence district option.

Third—Correction of "club evils."

Fourth—Support of the Liquor Control Board for better enforcement.

Fifth—Support of the law to limit the number of licenses.

Sixth—Enactment of legislation for better control of liquor traffic.

Seventh—Suppression of liquor advertising.

It's only "common sense" for mothers to object to rearing their children to become cannon fodder on the battle fields of Europe, Federal Judge

Welsh declared recently in United States Citizenship Court in Philadelphia. Aliens should not be barred from American citizenship, he ruled further, because they object to fighting for this country overseas. This ruling was made in extending final papers to a native of Yugoslavia, the mother of five boys and three girls. Asked to "make more clear" her assertion that her children would not fight she declared, "If they come this way, we help. To go over there, we won't go."

"Here is a woman with common sense," Judge Welsh observed, "let's give her credit. Let's not make our laws look ridiculous. After all, when we start sending women overseas to fight, the U.S.A. won't be worth fighting for."

**Representatives of three great national religious organizations**—the Federal Council of Churches of Christ, the National Catholic Welfare Conference and the Central Conference of American Rabbis—calling on the country to form "a united will to abolish unemployment," has announced a national conference for that purpose to be held in Washington, June 4, 5, and 6. The conference will seek "to define impartially the issue and to lay upon the conscience of the nation the paramount necessity of its solution." Rev. James Myers, leader of the Industrial Division of the Federal Council, is the Protestant representative.

**Nineteen-year-old boys and girls** led all other age groups in the frequency of arrests for the first three months of 1940 according to J. Edgar Hoover, director of the Federal Bureau of Investigation. Those of this age have had this record since 1932. The 19-age group was followed respectively by those of 21, 22, 23, and 18. Out of 147,989 arrests, 50,111 concerned those under 21, while 75,084 were under 30. Women arrested were only 7.7 per cent of all, but were



charged more frequently with murder, aggravated assault, use of narcotics, and liquor violations. Men seemed to specialize in larceny, burglary, and automobile theft.

**The Presbyterian Employment Fund**, carried on in cooperation with the West Side Y.M.C.A., reports the receipt of a generous check from the benevolent funds collected by the uniformed firemen of New York City. The firemen set aside something from every pay check for charity, and in the distribution of this fund the significant work that New York Presbytery is doing was considered worthy of recognition.

**The 66th annual convention** of the National Woman's Christian Temperance Union will meet in Chicago Aug. 9-14. Headquarters and most convention ses-

sions will be in the Stevens Hotel. The program will include a visit to Rest Cottage, the Frances E. Willard shrine in Evanston. A two-year upsurge in national temperance sentiment is expected to make this the largest W.C.T.U. convention in more than a decade, according to Mrs. Ida B. Wise Smith, national president.

**Plans for a Five-Year Forward Movement** against the liquor traffic were authorized by the executive committee of the Anti-Saloon League of America at its meeting in Atlantic City on May 2. As the first step in an enlarged and intensified campaign, the committee elected George W. Crabbe, of Baltimore, to the office of General Secretary. A special supplementary fund of a million and a half dollars, to be raised and expended during the five-year period, was approved by the committee.



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The Five Year Movement will be carried on in cooperation with the various State Leagues throughout the nation. Education on the economic and social effects of the liquor traffic, as well as scientific facts about alcohol, will be conducted by the most modern educational methods. At the same time the League will organize for the adoption of local, state, and national legislation to restrict and eventually prohibit the liquor business.

Mr. Crabbe, the New General Secretary, is a prominent Methodist layman. He is an attorney, and has served for 23 years as superintendent of the Anti-Saloon League of Maryland.

**The April Fortune** survey on government spending indicates that in the mind of the American public the reduction of poverty and of unemployment is a more efficacious defense in time of crisis than is an increase of armament. The question was put as follows: "Bearing in mind that our problem is to build the

strongest nation possible to meet any situation, on which of these four groups of things do you think the government is warranted in spending the most money?

The alternatives in order of preference scored in points were:

Reducing poverty and unemployment	76 points
Increasing armaments	65 points
Dealing with agricultural problems	62 points
Public construction	42 points

Replies regarding the relative importance or efficacy of methods of reducing poverty and unemployment rated them thus:

Old-age pensions	60 points
Slum clearance and better housing	58 points
Training skilled labor	56 points
Work relief	52 points

With reference to armaments the emphasis was scored as follows:

The navy	72 points
The air force	72 points
The army	53 points
Training civilian pilots	46 points

Regarding methods of dealing with agricultural problems, the range was as follows:

Reforestation and soil conservation	73 points
Controlling pests	67 points
Removing poor farmland from cultivation	48 points
Subsidizing farmers	29 points
Controlling farm production	-5 (minus)

*SOCIAL PROGRESS is not published during the summer months of July and August. This June issue is, therefore, the last one until the September number which will reach our readers on the first of that month.*



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# Radio, Music, Drama

**The recent pioneer television broadcast** of a religious program by the Federal Council of Churches drew attention to the fact that the Council's religious radio department, the oldest religious radio organization in the world, is now 19 years of age. Frank C. Goodman, the director, has been with the department since its organization. During the 19 years the department has arranged more than 7,000 broadcasts, and has received responses from more than 9,000,000 persons. Last year 457,000 letters arrived, and about 500,000 sermons were sent out on request. Of the 469 radio stations in the United States the department regularly uses 200.

**New religious speakers** on NBC programs for the summer will include: first woman to occupy a national radio pulpit, Edith E. Lowry, secretary of the Council of Women for Home Missions, who will appear in the broadcast "Women In a Changing World," beginning Tuesday, June 4, at 12:30 p.m. EDST, over the NBC-Red network; Dr. Alvin Magary, pastor of the Brooklyn, N. Y., Lafayette Presbyterian church, who will make his radio debut in a new devotional series, Thursday, June 6, at 12:30 p.m. over NBC-Red network, and Dr. Paul Scherer, pastor of Holy Trinity Lutheran church, New York City, who will return to the air in "Sunday Vespers," Sunday, June 2, at 4:00 p.m., EDST, over the NBC-Blue network.

**Through the use of dramatic and choral episodes**, described as "newly developed radio techniques," economic and social problems are being explained in a series of broadcasts over NBC's Red network, Wednesdays at 11:15 p.m. The fifteen-minute programs, entitled "Public Affairs Weekly," are produced in coopera-

tion with the Public Affairs Committee, an educational organization the purpose of which is to promote economic literacy.

**Outstanding personalities** on America's lecture stage, many of them authorities on subjects important to the world of 1940, are to be heard in a new twice-weekly series of programs from Columbia's Lecture Hall to be broadcast over a coast-to-coast CBS network. The programs will be presented every Monday and Wednesday, at 4:00 p.m., EDST. The Monday broadcasts will feature lecturers in the more serious fields, such as current events, history, economics, and science. Wednesdays, the guests are to be from the entertainment field, including literature, drama, art, music and sports.

**Invitation to Learning** a new series of programs designed to stimulate reading, or re-reading of the great books which are basic to world culture, is to replace "The Pursuit of Happiness" on Columbia's coast-to-coast network on Sundays, 4:40-5 p.m., EDST. This new program will provide an open discussion in which three or four outstanding American minds will exchange opinions on the significance of great works of literature.

**A dependable source for labor films** is Garrison Films, 1600 Broadway, New York. Two on the American scene of current interest are: "America's Disinherited," a Sharecropper Film Committee production narrated by Dr. John Haynes Holmes, is a documentary study of Negro and white sharecroppers in the south and their efforts to organize for better conditions. (16mm Sound, 3 reels, \$10.) "Towards Unity," a Pathe News production is an impressive plea against racial and national prejudices and antagonisms.



# Current Films

*These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of ten groups of national organizations judging pictures in Hollywood.*

**Courageous Dr. Christian** (R.K.O.). (Cast: Jean Hersholt, Dorothy Lovett, Robert Baldwin, Tom Neal, Maude Eburne) Another episode in the life of Dr. Christian, in which he endeavors to improve the deplorable housing conditions of the underprivileged and alleviate their sufferings. Finally he wins out, overcoming political and selfish objections. Jean Hersholt is sympathetic and appealing in the title role, but the whole suffers from too much exaggeration and unnecessary detail. The theme "help thy neighbor" is to be commended, but the introducing of pinball games is objectionable. **Mature.**

**Star Dust** (20th Century-Fox). (Cast: Linda Darnell, John Payne, Roland Young, Charlotte Greenwood.) A clever comedy in which the methods used in obtaining talent for the screen and the procedure of developing star material are presented. Jealousy causes heartbreaking disappointments, but eventually ability and tenacity, with romance playing a part, win out. Roland Young is impressive as the wistful talent scout, Charlotte Greenwood is dynamic in her comedy role of dramatic coach, while the potential star is effectively portrayed by Linda Darnell. **Family.**

**Florian** (M-G-M). (Cast: Robert Young, Helen Gilbert, Charles Coburn, Lee Bowman, Reginald Owen) An unusually fine picture with excellent scenes presenting the beautiful horses of the Austrian Imperial Stud Farm, of which "Florian" is supreme. The story is skillfully handled with interest well sustained, stressing loyalty, and presenting many historical events. The contrast of a nation in time of peace and during war and revolution is a strong appeal for peace. Romance, mercifully short war scenes, worth-while musical score, and the love of a man for a beautiful sensitive horse, make for a real heart-warming drama. **Family.**

**Beyond Tomorrow** (R.K.O.). (Cast: Charles Winninger, Richard Carlson, Maria Ouspenskaya, Jean Parker) A high type of drama, dealing with the interesting and mysterious theme of life after death. Three wealthy old men become interested in a young couple and are eager to promote their romance and happiness. However, the three are killed and their spirits remain as unseen shadows, indirectly influencing the lives of those they love, but gradually they go to the Abode of the Blessed. The treatment of the characters in the World Beyond is quite logical and emphasizes the nearness of the now and then. Unusually fine and interesting. **Mature.**

**On Their Own** (20th Century-Fox). (Cast: Spring Byington, Ken Howell, George Ernest, June Carlson.) Again we are presented with an episode in the lives of the Jones family. In this particular version we find—true to type—that they are adept in adjustments. Father loses both his money and his health, the family trek to California and acquire a bungalow court. Amusingly disturbing situations arise among their tenants, which are good naturedly ironed out by Mother, with every member of the family assisting. One of the best of the series. **Family.**

**The Mill on the Floss** (Standard Majestic). (Cast: Geraldine Fitzgerald, Frank Lawton, Victoria Hopper, Ray Compton.) This adaptation of George Eliot's novel is heavy in plot and somewhat stilted in presentation. It exemplifies the narrow and prudish ideas of the early and mid-Victorian age, when the fosterings of family hates were prevalent and death-bed promises with their harvest of unhappiness and thwarted hopes were exacted. There are some good characterizations, a few sprightly moments, and the atmosphere of the period portrayed is never lost. **Mature.**

**Three Cheers for the Irish** (Warner Bros.). (Cast: Priscilla Lane, Thomas Mitchell, Dennis Morgan, Virginia Grey, Irene Hervey.) Many laughs and not a few tears mingle in this fast moving picture. Peter Casey, a lovable but stubborn, hot-headed Irish policeman resents his forced retirement from the service, and life becomes complicated when one of his three daughters falls in love and marries his Scotch successor, Angus Ferguson, and Casey himself goes into politics. All ends happily, however, when young Peter Casey Ferguson and his twin sister arrive. Good entertainment. Some fighting and drinking seemingly necessary to the story. **Family.**

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## Reference Materials for Social Education and Action

The following new materials prepared by the Department of Social Education and Action are ready for your use during the summer and autumn in classes and clubs in the church, in summer camps and conferences, in training schools and institutes, and as materials for S.E.A. committees or other program building groups:

**Christianity and Democracy**—A guide to the discussion of the meanings of democracy and to the initiation of projects in Christian Citizenship—25 cents.

**Your Church in Your Community**—A guide to the discovery of your community and its problems, in order that Christian concern may issue in action—25 cents.

**Social Education and Action in Your Church**—The why, what, and how of a program for the local church. *Free.*

**Reference Shelf**—This 16-page "Social Issues Book List" has been prepared as a guide to the selection of appropriate materials for reading and discussion. *Free.*

**Check**—Your List of Tools—A new edition of this leaflet describes materials published by this Department and suggests their uses. The most recent titles are included. *Free.*

**Social Progress**—With the help of the Index on pp. 39-40 your SOCIAL PROGRESS file will provide articles and other materials helpful in planning programs and class discussions.

*Any of the materials mentioned here may be ordered through your nearest Presbyterian Book Store.*

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